THE

Athenian Gazette:

OR,

CASUISTICAL MERCURY,

Resolving all the most

Nice and Curious Questions

PROPOSED BY THE

INGENIOUS

Of Either Sex:

From *Saturday, May* 19*th*, to *Tuesday September* 4*th*, 1694.

The Fourteenth Volume.

TREATING

On the several Subjects mentioned in the CONTENTS at the Beginning of the Book.

LONDON:

Printed for *John Dunton* at the *Raven* in the *Poultrey*, 1694.

Where is to be had the *Entire Set* of Athenian Gazettes (and the *Supplements* to 'em) for the Year 1691. as also the *Entire Set* for the Year 1692. (Or single Volumes to this Time.)

THE

PREFACE

TO THE

Fourteenth Volume.

HEre's *yet* another Volume *for you, and indeed he muſt be a very wiſe Man that can tell* when we ſhall have done; *and there's* two very good Reaſons for it. 1*ſt. Our* Bookſeller *will tell you*, it's part of his Trade, *and he can as well ſhut up Shop, as be without an* Athenian Volume, *eſpecially ſince* Athenianiſm was firſt the Thought, *and conſequently the* Darling of his own Brain. 2. *But to be a little graver, Subject matter is infinite, the* Ocean *before us is as wide as the preſent* Confines of the Human Mind, *that is in ſome ſenſe* Infinite; *'Tis no wonder that among the great* Variety of things, *we ſhould ſtill offer ſomething* New, *if we only conſider*, That no one thing in Nature won't admit of endleſs Vanity, *for inſtance in a* Triangle, *the Baſe may remain unalterable, and the ſame, and yet the other two ſides may be* infinitely diverſified; *'tis certain that* immenſe Diſtance *betwixt us, and the utmoſt* fixt Star *diſcoverable either by the Eye, or a* Teleſcope, *bears ſome certain proportion to the* Semidiameter, *not only of our* Earth, *but the leaſt difference we can imagin; therefore a* Triangle *among other* Properties, *with any aſſign'd Baſe, may be ſo intended, as truly and properly to* Deſign *that yet inexpreſſible diſtance*; Volumes might be Writ npon a Triangle, *Nay*, of any one Property of a Triangle; *infinite therefore is the ſubject Matter of all things that fall under the cognizance of our* Senſes *and* Intellectuals. *'Twill then be no wonder if* Athens Reſolves new Queſtions *as long as there are Perſons to ſend 'em, whoſe Notions of Things do in ſome reſpect as much differ as their Faces. Courage therefore* Honeſt Queriſt, and never think the Fountain will be Exhauſted; *we ſhan't indeed always promiſe much* Senſe *or* Pertinency *in every* Anſwer, *but we have worſe luck than* Epicurus *his* Atoms, *if we don't hit ſometimes, and even our Errors may have a good uſe in 'em, they may ſet ſome perſons of thinking to cavil, or do better, who otherwiſe perhaps would never elſe have been guilty of Thinking all their Life-time.*

The

The CONTENTS of the Fourteenth Volume.

ANalitical Art, I desire your assistance in it, N. 2. q. 5
Abrah. was he the first instituter of Schools? N. 7. q 3
Apprentice whose Master made him sell too dear, &c. N. 8. q. 6.
Athanasius, why does he damn men, &c. N. 13. q. 7
Alexander 3. why did he treat *Frederick* so ill? N 20. q 2
Almond (bitter) how comes the Oil sweet? N. 25. q. 1
Apprentice commanded by his Mr. to unjust act. N. 25. q 5
Armenia Christians, and the *Latin* Church, how do they differ? N 25. q 6
Action, whether the thoughts made 'em good or sinful? N 26. q 9

Bishop being the husband of one *Wife*, &c. N 11. q 1
Burden, why is it more difficult to carry it by one End, &c. N 12. q 10
Bullet discharg'd near at hand, &c. N 12. q 12
Blind man I have often relieved, N 13. q 2
Baptism administred by a Midwife, N 17. q 4
Broth. (elder) taken into the Trade by the young. N 17. q 6
Bird which the *Latines* call *Upupa*, what is it? N 18. q 1
Baptism after *Marrying*, your Opinion, N 18. q 4
Brest, I was in the Action there, N 23. q 3
Boys or Girls, which most born of? N 23. q 5
Bell when 'tis casting, &c. N 26. q 8

CHildren (young) is it best to carry to Ch. N 8. q 1
Calling, mayn't I change one for another? N 8. q 5
Charity, how extensive ought it to be? N 10. q 7
Clouds, observable at *Magalena*, &c. N 15. q 4
Covenant that God made with the *Jews*, &c. N 16. q 2
Covenants of *Marriage* not perform'd, &c. N 17. q 7
Constantinople, what was the cause of its Ruin? N 20. q 1
Cousin German, is't lawful for 'em to *marry*? N 21. q 2
City, which the most populous? N 21. q 5
Children, how far oblig'd to obey their *Parents* in *marrying*? N 25. q 4
Ch. of *Engl.* why don't they use Oil to the sick? N 28. q 1
Christ, when on the Pinnacle of the Temple, N 29. q 5
Chyrurgeon at *Westminster*, &c. N 30. q 3

DEath, the time of it, is it determin'd by God? N 4. q 2
Distracted person, if he murder himself, N 7. q 5
Debtor (desperate) my Friend lent him mony, N 11. q 3
Devil, why is he call'd *Lucifer*, N 26. q 7
Dan. 6. there was a Decree made, &c. N 29. q 4

EDict of *Nants*, 2*d* vol. your opinion of it? N 22.
England, how it is scituated, &c. N 7. q 4
Evangel. why do they say Nothing of Christ till his 30*th* Year, &c. N 8. q 3
Elbow, why leaning on it, &c. N 12. q 9
Engl. Pronunciat. of the *Latin*, is it true? N 21. q 6
Eye, why can't it perceive the lowest motion, &c. N 23. q 2
Eccl. 7. 16, 17. the meaning of those words, N 25. q 3

FOrtunes, can any one tell 'em true, N 6. q 5
Fly, *Experiment* try'd on a *large one* N 12. q 8

GEntleman who had 20*l.* left him, &c. N 6. q 4
God hath made *all things* for himself, &c. N 18. q 2
Greek Tongue, how come it so corrupted, N 20. q 3
Gehazi's Leprosie, did it descend to his poster. N 24 q 4

HUsband, how far ought to comply with his Wife, N 2. q 2
Husb. whose Wife left him, would *marry* again, N 6. q 3
Husb. thy desire shall be to him, &c. N 10. q 5
Heirs under age, are they oblig'd to pay, &c. N 25. q 8
Husb. may he cry down his Wife? N 26. q. 1
Husb. has an ill Wife, and is parted from her, N 29. q 2

Jews, account of 'em, and their *Opinion*, N 18. q 1
Jews, how came they to write the *Talmud*, N. 19. q 2
James 2. 10. the meaning of it, N 29. q 6

LAdy of 18 courted by a man of 58, &c. N 2. q 1
Lady slighted by her Lover, if she dies for him, N 2. q 3
Lady who expects I should marry her, how far may I keep her company without it? N 2. q 4
Lady desires to know when she shall marry, N 6. q 2
Lady whom I believed Vertuous, &c. N 8. q 6
Light created before the *Sun*, what was it, N 6. q 8
Lady in Love, how shall she discover it? N 7. q 7
Lady not baptiz'd, may I marry her? N 7. q 8
Laws, why do the Founders of 'em, &c. N 9. q 1
Lady who has 2 Lovers, which shall she take? N 11. q 2
Laws, 1 *continuation* about their *Founders*, N 14. q 1
Lady who teaches Wives not to obey their Husb. N 15. q 3
Love, to die for it, is it not a *sin*? N 17. q 1
Lady who loves *one* that will *not marry her*, N 17. q 3
Lady who *entertain'd* her Lov. with her *Fath. cons.* N 17. q 5
Lady in Love, how shall she act? N 21. q 1
Light, is it a Body? N 21. q 3
Lover proved false to me, N 23. q 8
Lady skilled in musick, &c. N 30. q 4

MOses, was he the Author of the *Pentateuch*? N 4. q 1
Man who attempts to lie with his broth. wife, N 4. q 7
Moon, is its Light borrowed from the Sun? N 11. q 1
Moon, is there any nat. cause for the change of it? N 12. q 2
Moon, is there a world in it? N 12. q 3
Moon, what are the dark spots in it? N 12. q 4
Moon, why do not its Beams warm us? N 12. q 5
Moon, if it has no innate light of its own? N 12. q 7
Murther, am I guilty of it, in letting one die for me? N 17. q 2
Magicians, by what power did they act? N 19. q 3
Mankind, does the 3d part of 'em live 50 Years? N 23. q 6
Man's Flesh, should a man live upon it, &c. N 27. q 1

NOrwich, a Widow marries strangely there, N 13. q 5
Nineveh, how much bigger than *London*, &c. N 23. q 4
Norris's character of *Malbranch*, N 24. q 1
Noah, did he *sin* in cursing *Ham*? N 26. q 2
Nebuchadnezzar's Image, did *Daniel* worship it? N 29. q 1
Nature, how far by the strength of it, &c. N. 29. q 7

ORdeals (ancient) what think you of 'em? N 1. q 1
Opinions of the *Ebionites*, &c. is desired, N 16. q 1
Original sin, are not unruly Thoughts the product of it? N 29. q 8

POetical *Mercury*, Quest. from a Lady, N 3.
Poetical *Mercury*, from a Woman, N 5.
Public Painting, I have not *seen a Woman*, &c. N 6. q 1
Predestination, I have heard disputed, &c. N 8. q 4
Pewterers, &c. that make false measures, &c. N 10. q 3
Pain or *Pleasure*, which is most easie to resist? N 10. q 5
Person of small stature, & *mean Extract*, &c. N 10. q 8
Princes, when there is a dispute about 'em, N 13. q 4
Partners which are *not* faithful, &c. N 17. q 8
Paul (St.) being a Day & a Night in the deep, N 23. q 7
Promise of marriage, may I break it? N 26. q 5
Promise of marriage made in jest, is it *binding*? N 26. q 6
Parents (*first*) if they had *not sinned*, &c. N 26. q 10
Prayers of *Ill men*, are they acceptab. to God? N 30. q 5

REligion, which shall my Friend chuse? N 20. q 4
Ross's View of Relig. a strange story out of it, N 23. q 1

STrangled (things) why are they now lawful? N 1. q 2
Son turn'd out of doors by his *Father*, received by a *Lady*, how shall he act? &c. N 3. q 3
Son at Sea, may I pray for him when I don't know whether he is alive or no? N 4. q 4
Sounds, how are they convey'd to the Ear? N 4. q 5
Seth, was he not a Learned & Religious man? N 7. q 1
Study, what is best for a young man? N 7. q 2
Scripture, how is it reconciled? N 8. q 2
Sun, why does it shine on the *North* side, &c. N 10. q 1
Study, is evening or morning fittest for it? N 10. q 4
Servants, how far pry into their Masters secrets? N 10. q 9
Sun, how does it take its course? &c. N 12. q 6
Seat, why one cannot rise from it? &c. N 12. q 8
Stone flung from a sling, why of such force? N 12. q 13
Sword, is it proper for that man to wear it, &c. N 12. q 14
Studies, which is most divertive? N 13. q 3
Secrets, how shall they be discov. at a distance? N 13. q 8
Sin, how far possible to be avoided? N 15. q 10
Socinians affirm *Grotius* to be one of 'em, N 18. q 3
Swearing a Gentleman out of his Estate, N 24. q 2
Sister of mine courted by an indifferent man, N 25. q 2
Script. what portion of it fittest for my meditat. N 25. q 6
Script. were not the Writers of it fallible? N 28. q 2
Soul, in its separation, does it see Christ? N 29. q 3
Snake, out of which when dead, a Toad leapt, N 30. q 1

TWins, which was first born? N 10. q 2
Tempest on the sea of *Tiberias*, N 11. q 4
Time, how may a man best employ it? N 12. q 15
Twins vastly different, &c. N 13. q 1
Tradesm. daugh. had she best follow her Fath. Tr. N 21. q 4
Tradesman cast into Prison, &c. N 27. q 2
Tortures used to force confession, is it good, N 27. q 3

VOw to forsake the Ch. of *Eng.* is it binding? N 26. q 4

WHipping our selves to keep the Body under, N 6. q 7
Wife with a great or small Fort. which is best? N 6. q 3
Wife whose husb. is incapable of getting an heir, N 7. q 6
Wife who has an extravagant husband, &c. N 11. q 5
Wedg, how is the power impress'd by a blow? N 12. q 11
Widow, is she oblig'd to stay for *friends consent*? N 15. q 1
Woman immodest, your thoughts of her? N 15. q 2
Words, how are they formed in the mind? N 15. q 6
Woman who has promis'd marriage to several, N 16. q 3
Widow, I marry'd, who was a Trader, N 24. q 3
Wife left her Husb. and marry'd again, N 26. q 3
Words (idle) shall we give an account of 'em, N 30. q 2

The